(Rahmatullaah Alayhi)

By:

Moulana Makbool Ahmed Suhaarwi (R.A.)

PUBLICATIONS FOR 1995
Insha-Allah

1. 40 Rabbana-Translation with notes;
2. Masnoon Duas;
3. 6 Points of Tabligh;
4. Fasting Made Easy;
5. Imam Abu Hanifa (RA);
6. Imam Shafi (RA);
7. Imam Malik (RA);
8. Imam Hambal (RA);
9. How to recognise Hazrat Esa (AS);
10. Why accept Islam?;
11. Masjid Manners and Laws;
12. Kitabul Haj;
13. Short Surahs;
14. Importance of Topi;
15. Importance of Beard;
16. Importance of Fajr;
17. How to visit the graveyard;
18. Basic Inheritance Chart;
19. Will Forms (Supplied on request);
20. Zakaat – Basic Information.

Forward your generous contributions
to

Mufti A.H. Elias
P.O. Box 131264, Northmead 1511
Tel.: (011) 423-1072

BOOK YOUR COPIES NOW

FOREWORD

Definitely all Praise is for Allah. We Praise Him, seek His help and ask for His forgiveness. We seek refuge in Allah from the evil within ourselves and from our evil actions.

Whomsoever Allah guides, non can misguide him. I bear witness that none has the right to be worshipped but Allah, alone, having no partner and I bear witness that Hadrat Muhammad (SAW) is His obedient servant and Rasul. Blessings be upon the Sahabah (RA).

In this morally declining age, people who read a few books on Islam in the comfort of their homes without any sacrifices have formed a habit of passing judgement on pious righteous knowledgeable persons whose sacrifices cannot be compared. We have embarked upon a series of brief life stories of the four Imams of Fiqh.

Mostly, we have rendered a non-literal translation of the urdu original by Hadrat Moulana Makbool Ahmed Suhaarwi (RA), with minor additions of our own.

The aim of this work is to create respect, love and honour for those who truly deserve it and to realise the insignificance of our meagre efforts towards the upliftment and maintenance of our Deen. It is also hoped that a thirst will be created for more details in this regard. These series may be easily adopted as part of the syllabi for Madressahs and other Islamic educational institutions.

May Allah Ta'ala reward all those who enabled us to put these pages to print and include us in their duaas and may He accept these minor efforts for His Deen.

A.H. Elias (Mufti)
Shawwal 1415
March 1995

Rasulullah (S.A.W.) said that while the household members are crying over the dead,then the dead is being punished.

On hearing this Ayesha(R.A.) stated that the narrator did not learn the Hadith properly,and has erred in understanding it's meaning.The original incident relates to a Jewish lady who passed away and the household members were busy mourning.Nabi(S.A.W.) happened to be passing by and he remarked that these people are crying and that person (i.e. the dead Jewish lady) is being punished.

Punishment on the Jewish lady was due to her evil ways and not because of the crying of the members of her household.If any dead person is punished because of someone else crying then this would be contrary to the words of the Quraan.In the Quraan it is clearly stated that no one will carry the burden of another.One person cries and another gets the punishment!How can that be?.

One can easily see how such a small issue can create such a difference in meaning.

During the Khilaafat of Hadhrat Umar (R.A.) ,despite his involvement in other governmental issues,he kept a stern check on those who narrated ahadith and he actually curbed those who transmitted too many Hadith.

Hadhrat Umar(R.A.) knew that no matter how intelligent a person may be,and no matter how good a person's memory may be,the possibility of forgetting always exists.The issue of Hadith is so delicate that Rasulullah (S.A.W.) himself stressed that "whosoever quotes a statement from me which I did not make, let him make his place in Jahannam."

Hadhrat Umar(R.A.) proclaimed in Madinah and during the occasion of Haj,in the presence of thousands,that besides Hadhrat Uthman,Hadhrat Ali,Muaaz bin Jabal,Abdur-Rahman bin Auf,Abi bin Kaab and Zaid bin Thaabit,etc.no one else should give fatwas(legal rulings) and all questions must be addressed to them.

All of the above were Sahabah(R.A.) of high status.Hadhrat Umar(R.A.)mentioned in his speeches that if anyone wants to learn Quran should do so by Abi bin Kaab(R.A.).Those who want to know about Fard,Waajib,and Sunnat should enquire from Zaid bin

Thaabit(R.A.).General laws will be given by Maaz bin Jabal(R.A.).This is similar to seeking counsel from famous lawyers regarding worldly laws,in whom one has full confidence.Certain lawyers handle military cases.Some are for estate cases and some are court lawyers.Amongst them some are so famous that their doors are crowded with long queues whilst others sit on their chairs killing flies.

THE RESEARCH METHOD OF HADHRAT UMAR(R.A.).

It was Umar (R.A.)'s habit that if any Sahabi (R.A.)mentioned any law then he used to clarify whether this was the Sahaaba's own opinion or whether it was linked to what Rasulullah(S.A.W.) said.

Hadhrat Musa Ashari (R.A.) was a Sahabi of high status.Once he came to visit Umar(R.A.),and sought permission: -"Can I come in " three times.When no answer was received,he returned.
Hadhrat Umar (R.A.)who was busy at that time,began looking for him but found that he was gone.He sent for him and inquired as to the reason why he had left.Abu Musa said that he had heard Rasulullah (S.A.W.) say that if,after seeking permission three times ,no reply is received,then one should return.

Hadhrat Umar(R.A.) asked him to bring a witness to verify his statement about what Rasulullah(S.A.W.) had said.
The witness was presented and testification was given proving that Rasulullah(S.A.W.) had definitely said so.Then Umar(R.A.) said to Abu Musa:-"Abu Musa,Do not think that I regard you as a one who narrates incorrect or fabricated ahadith.The purpose of this clarification is to create a fear in the people for misquoting the Hadith and to prevent them from being careless in this regard for this will cause flaws in the laws of Islam."

Soon you will read how Hadhrat Umar(R.A.)'s fear materialised.

HADHRAT ABU HURAIRAH(R.A.) NARRATED MANY AHAADITH

This incident is very touching.Hadhrat Abu Hurairah(R.a.)was a narrator of many ahaadith.Someone once asked whether he used to narrate many

Hadith during the time of Hadhrat Umar(R.A.).He replied No!Everyone feared the whip of Hadhrat Umar(R.A.).If there were any discrepancies in the narration of a Hadith,then Hadhrat Umar(R.A.) made no concessions for anyone.

After Hadhrat Umar(R.A.),numerous disputes arose and the Sahaba(R.A.) went to distant places.Wherever they went people came from far and wide to question them on the various laws and they were provided with answers.

Besides the laws concerning salaat and fasting,the laws of punishment,theft and fraud also had to be explained.This led to such a situation that delegates came from various places to attend conferences where they put their heads together to formulate unanimous decisions on every issue.

As the years went by more gatherings took place wherein new issues were discussed and new laws formulated.On many occasions some Sahabi would explain a law according to his opinion and analogy.After some days it was found to be incorrect and the correct law was stated.By this time the incorrect law had already travelled a distance.

Those who learnt by the Sahaba (R.A.) were not all of the same calibre.There were those who were righteous and pious who learnt every word as it was and there were those who added and subtracted - some willingly but most unwillingly.

Many laws underwent some change or the other,but look at the Greatness of Allah that just as in the time of Hadhrat Umar(R.A.) there were people who were well-versed in the knowledge of Hadith - within a century after the passing away of Rasulullah(S.A.W.) people such as Imaam Abu Hanifa ,Imaam Malik,Imaam Shaafi and Imaam Ahmed bin Hambal were born who preserved the ahaadith,pondered on the laws and removed the interpolated Hadith.These four Imaams came to the world following each other closely and presented themselves for the service of Deen.They neither accepted any government post, nor did they become subservient to the government whilst proclaiming Haq(truth).For Haq(truth),they bore difficulties and hardships;they were whipped;went to jail;bore harrasments but did not turn away from Haq(truth).Allah's Infinite Mercy be on these Imaams.

You have read the conditions of Imaam Abu Hanifa and Imaam Malik (R.A.).Now read that of Imaam Shaafi(R.A.).Understand who he was and what he showed and taught the Muslims.

HADHRAT IMAAM MALIK(R.A.)'S STATEMENT.

Imaam Shaafi's ustaad (teacher),Imaam Malik's motto is "Knowledge of Hadith is Deen."Be cautious from who you obtain it.I have seen seventy people who say "Allah says" and "Rasulullah(S.A.W.) says"but I did not take any narration from them because whatever they say they themselves do not understand.

The essence of the knowledge of the Quraan and the Hadith is to understand it's purpose and its spirit.
Many statements are such that if a person does not know when it was stated and why,then one will not understand it correctly.

The Greatness of Allah can clearly be seen in that one is able to extract laws from the ahaadith and gain understanding from the Quraan and the Hadith.Knowledge is not dependent solely on intelligence and organisation.
This very understanding of the Hadith results in the making of Fiqh(Jurisprudence) and this is the distinctive unique quality of the four Imaams by which the world recognises them.

Rasulullah(S.A.W.) has said that when Allah desires good for someone then He grants him the understanding of Deen.
The Lofty Quraan mentions that whosoever has the understanding of Deen has received an abundance of good fortune.Fiqh is the understanding of Deen and a Faqih is that Aalim who understands the whole of Deen and explains it to the people in such a way that they understand it and if anyone requests proofs for it,they substantiate from the Quraan and Ahadith.

The four Imaams were such great Fuqahaa that everybody acknowledged their supremacy.Reputable Ulema,great philosophers,Kings and the common man recognised this fact.Everybody acknowledges that no one understands the Quraan and the Hadith in the way the Imaams did.

THE FAMILY OF HADHRAT IMAAM SHAAFI(R.A.)

Imaam Shaafi(R.A.)was from a Noble lineage,and what can be better than to hail from a family to which Rasulullah (S.A.W.) is linked. Rasulullah (S.A.W.)'s forefather was Hashim.

Muhammed the Rasul of Allah,the blessed son of Abdullah.
Abdullah the son of Abdul Mutallib.
Abdul Mutallib son of Hashim.

Abu Abdullah Muhammed Shafi-noble son of Idris.
Idris son of Abbas
Abbas son of Uthman
Uthman son of Shafi
Shafi son of Saib
Saib son of Ubaid
Ubaid son of Abd
Abd son of Hashim

Notice, Rasulullah(S.A.W.) is Hashimi.
Imaam Shaafi (R.A.) is Hashimi.Imaam Shaafi's father stayed in a village called Tabaala,near Madinah Munawwarah.After some time he came to Madinah and when there was difficulty in provisions he proceeded to Shaam,(Syria) and stayed in Asqalaan.

Imaam Shaafi's father died before the Imaam's birth.The uncle and grandfather were staying nearby in the town of Azad.His mother took him there. He stayed with his uncle for eight years.

EDUCATION

BECAME HAAFEZ AT THE AGE OF SEVEN

When he became a Hafez,he was seven years old.Amongst the books of Hadith the Muttah of Imaam Malik was very famous.
Imaam Shaafi learnt it off by heart at the age of ten.

At the age of ten his mother sent him to Makkah Muazzamah.Imaam Shaafi's uncle stayed in Makkah but due to financial shortcoming he

could not send him to Madinah where the lessons of Imaam Malik was recognised and rated as the highest in the whole of Arabia.

His mother sent him to Makkah to study and memorise the history of the progeny of the Arabs.This was considered an absolute necessity amongst the Arabs of status.As important as it was to study the genealogy of the Arabs,Imaam Shaafi was not inclined in this direction.He was after all from the family of Rasulullah(S.A.W.) and he was therefore naturally inclined towards the study of the condition of Rasulullah(S.A.W.)and towards understanding that which Rasulullah (S.A.W.) said on every occasion.Such was his inclination that he immediately memorised whatever he heard and wrote it on bones to preserve it in earthen pots.How great was his enthusiasm and yearning!What a blessed age it was!

DREAMING ABOUT RASULULLAH(S.A.W.)

Once he saw Rasulullah(S.A.W.) in a dream.Rasulullah(S.A.W.) asked him:"Lad,from which tribe are you?He replied:"Sir,I am from your tribe,and a speck
from the rays of the sun.Rasulullah(S.A.W.) called him nearer and applied his blessed saliva on his lips and mouth and said " Allah will send blessings on you."
After a few days he dreamt of Rasulullah (S.A.W.) leading salaat in the Kaaba,after which he began imparting knowledge to the people.Imaam Shaafi came closer and requested Rasulullah(S.A.W.) to teach him something.Rasulullah(S.A.W.) then presented him with a small scale as a gift.

After inquiring for the interpretation,a pious person said that he will be the Imaam of spreading the Sunnat of Rasulullah(S.A.W.)in the world.

We are illustrating that due to poverty and improvision Imaam Shaafi (R.A.) could not fulfil his inner yearning (to study under Imaam Malik(R.A.) In Madinah).At that time Muslim bin Khalid Zanji was the Imaam of Hadith and Fiqh.He was the Mufti. In Hadith, he was the student of Muhammed bin Shahaab,Umru bin Dinar and other elders and he learnt Fiqh from Imaam Abdul Malik bin Abdul Aziz.He was understanding ,compassionate and a pious person.He was able to recognise the quality of a person by looking at the face (external).Imaam

Shaafi attended his lessons and
Muslim bin Khalid was extremely pleased with the enthusiasm and intellect of Imaam Shaafi(R.A.).

Daily in the madressah,mention was repeatedly made of Imaam Malik(R.A.)- the etiquettes in his classroom-the method of studying Hadith by his students-his commentary and explanation of ahadith-his dignity and awe -purity and cleanliness.Imaam Shaafi listened to these and remained silent.One day he finally mentioned his burning desire to be in the service of Imaam Malik and his inability to do so to Muslim bin Khalid.

He was advised that Musaab,the son of Hadhrat Zubair (R.A.)was an influential person.If he writes even a few lines by way of intercession to anyone then the difficult becomes easy.He was also a wealthy person and if he so desired he could also give the money himself.

When Musab heard Imaam Shaafi's condition,he immediately wrote a note and gave him a hundred Ashrafiyyahs(money).His ustaad wrote a letter of intercession to Imaam Malik,that Imaam Shaafi deserves his attention and was very enthusiastic.He wrote about Imaam Shaafi's intelligence and wit.Also that he was in his class for three years.

Imaam Shaafi left for Makkah from Madinah.He travelled the distance stage by stage.The first thing he did on reaching Makkah was to present himself to Imaam Malik(R.A.).

NO NEED FOR INTERCESSION WHEN SEEKING KNOWLEDGE

On meeting Imaam Maalik,he gave him the letter from the ustaad to which the Imaam angrily retorted "What! do you seek intercession through notes in order to seek knowledge about Rasulullah(S.A.W.).This is dependent on truthfully seeking which intercedes for itself."

When Imaam Shaafi mentioned his inner desire and his restlessness,Imaam Malik asked him affectionately "What is your name?"He replied "Muhammed bin Idris."Imaam Malik said:"Fear Allah,you are to obtain great status and dignity."After some time,with the constant attention of Imaam Malik,he attained the highest respect and position in the class.

In Madinah Munawwarah,there were two methods of teaching Hadith.One was when the Sheikhul Hadith stood or sat on an elevated place and after narrating the Hadith ,explained and commented on it.The students sat respectfully and took notes and if there arose any intricacy then an answer was provided on enquiry.

The second method was that the Sheikhul-Hadith noted the Hadith with the explanation and gave it to any reliable intelligent student who read it to the others,and the ustaad rendered the commentary.Imaam Malik gave lessons in this manner and you recall that in the presence of Haroun-ar-Rasheed Mueen bin Essa narrated ahadith whilst Imaam Malik gave commentary upon it.

This honour was obtained by other students as well as Imaam Shaafi.When Imaam Shaafi read the Hadith,Imaam Malik loved his recitation greatly.Imaam Shaafi narrates that in front of the Sheikh we used to turn the page slowly without a sound.This sign of respect was necessary during our Hadith lessons.Imaam Shaafi narrated Hadith from great elders but benefited most from Imaam Malik whose classes he attended for three years.

AN INTERESTING EPISODE

One day a perturbed Parrot merchant came to Imaam Malik and said:"I sold a parrot to someone which talks a lot.I told the customer not to worry on this account.
After a little while,the customer came back with the complaint that the parrot does not speak at all.This displeased me and a heated discussion pursued between me and the customer.In the heat of the moment I said that the parrot does not remain silent.If it remains silent then talaaq(divorce)upon my wife.Is my wife divorced or not?"
Imaam Malik replied that divorce has taken place because it does remain silent as well.The saddened merchant was very sorrowful and left.

Imaam Shaafi followed him a little distance and then asked:"Does your parrot talk for a longer period or does it remain silent for a longer period."The merchant replied that the parrot talks more but sometimes

remains silent.Imaam Shaafi asked him not to be depressed as his wife was not divorced.He then returned quietly to the class and sat down.

The merchant returned to Imaam Malik and asked him to review the case.He replied that there was no need to do so as the matter was clear that his wife was divorced.The merchant explained what Imaam Shaafi said to him.When Imaam Malik heard this he was angered and asked Imaam Shaafi why he had given a wrong fatwa(ruling).

Imaam Shaafi maintained his composure and respectfully stated :"Hadhrat,ponder,the merchant says that the parrot
talks more and remains silent less.:"Remember the narration which you stated in my presence where Fatima bin Qais came to Rasulullah(S.A.W.) and said:"Ya Rasulullah ,Muaawiya and Abu Jahim both have proposed to me.I will marry the one you command me to.Rasulullah(S.A.W.) said:"Fatima,what has Muaawiya got?.He is poor whereas the stick never comes down from the shoulder of Abu Jahim."

Rasulullah(S.A.W.) knew that Abu Jahim sleeps and works as well.His words "never does the stick come down "means that he works more and is always ready to fight and die.This is common usage and the order of the whole is given on the majority.

The merchant's parrot talks more than he remains silent and when the occasion arises he talks a lot.Thus,if under this condition of excitement,the merchant uttered talaaq,
then no divorce occurs.

After thinking carefully,Imaam Malik deduced correctly.Certainly divorce has not occurred.

USTAAD GRANTS PERMISSION TO GIVE FATWAS

These blessed personalities did not become angry due to their opinions being over-ruled but were pleased at the brilliance of their students.Now you have developed the ability to state laws and to give fatwas.I give you permission to issue fatwas.

A similar incident occurred with another ustaad of Imaam Shaafi(R.A.).Sufyaan bin Uyayna was an esteemed and reputed Imaam of

Makkah Muazzamah.Imaam Shaafi remarked that if it was not for Imaam Malik and Sufyaan,then the knowledge of Hadith should not have remained in Hejaaz.

Sufyaan asked Imaam Shaafi to explain and elucidate the following incident:-
Nabi(S.A.W.) came from the Masjid with Ummul-Mu'mineen Saffiyya(R.A.).On the way they met two persons.Addressing them,he said:"With me is my wife Saffiyya,"and he also said"Shaitaan runs in the blood of man."

Imaam Shaafi said that this was the obligatory teaching of Rasulullah(S.A.W.)that before these two develop a suspicion as to who is with the Noble Rasul of Allah(S.A.W.)-let him tell them himself .If he did not inform them then perhaps they may get involved in the sin of falsely accusing someone.This sin would have jeopardised their Imaan since falsely accusing someone amounts to Kufr.

Sufyaan said,Shaafi,now you can issues fatwas.
As Allah wished,what a good commentary that was.

PERFECTION IN KNOWLEDGE.

After obtaining knowledge on Hadith and Fiqh Imaam Shaafi went to his in-laws to attain knowledge in other fields and sciences.
Heachieved perfection in the scienceof Poetry,lexicography,history,syntax,prosody and intuition.He also learnt astronomy and recognition of the stars but did not utilise it.
He knew thousands of poems by famous poets.His text was crystal clear.Great experts were astonished and amazed at his style,sequence,eloquence and continuity in text.
Great lexicographers,Imaams and Mujaahids crowned Imaam Shaafi as the head of Mujtahids.He was an expert in the speech of the Arabs and had a vast knowledge of them.

He was so outstanding in intuition and physiognomy that people wrote about his intuition in their books.

HOW WAS HIS INTUITION

Once Imaam Shaafi and one of his companions were going outside Makkah when a person came in front of them.Imaam's friend said:"You have studied physiognomy,so state what is this man's occupation?Imaam said that he is either a carpenter or a tailor.The friend inquired of the man and was informed that previously he was a carpenter and is now a tailor.

With great enthusiasm and delight Imaam narrates one of his encounters.He says:"While I was returning from Yemen after completing my studies in physiognomy and intuition ,then,on the way night befell.There was a village where I thought I will stay for the night.One person was pacing in front of his house.His forehead protruded and his eyes were red.I thought that this person was one of bad traits and sagacious and shrewd by nature.

I asked him whether I could stay with him and he agreed enthusiastically.He then made me stay in a comfortable place,fed me with good food,spread a clean cloth for sleeping and organised food for the house.

Observing his hospitality I began to wonder how contrary this was to my knowledge of physiognomy.(The science of deducing facts by observing the external appearance and conditions of a person.)This is a very good person.At the time of departure in the morning,I gave him my address and invited him to come to my place if he ever came to Makkah Mukarramah.The person thanked me and asked me if I had any favour on him or if I had any of my possession in trust with him.I replied in the negative.He said:"The food,clean bedding,excellent accommodation.What about the renumeration for all this?Has all this come for free!Then he enumerated on a bill the amount I owed him.I paid the full amount and thought:"Intuition is definitely a science.Intuition and Physiognomy indicated that this person is shrewd by nature ,and in the end it proved to be true."

Another incident is even more mind-boggling.A person by the name of Rabee narrates that he and the Imaam were in the Jaamia Masjid.Just then a man entered and began to investigate the condition of the

travellers who were resting.Whomsoever he observed he stared at their eyes.

Imaam Shaafi said to me:"Rabee,go and ask him whether his one-eyed Abysinian slave is missing.When I did so ,he ran to Imaam Shaafi and asked him to tell him where his slave was.Imaam Saheb replied that his slave was in jail.On investigation it was found to be true.I was dumbstruck with amazement.I inquired of Imaam Saheb how he came to know this and he replied that this was no achievement but when the man entered he started looking at the eyes of every sleeping Abyssinian slave so I realised that his slave did not have one eye.I then inquired about the knowledge that he was in jail,to which he replied that when a slave runs ,he steals and when his stomach is full he behaves immodestly and the result of both is jail.As it happened all the aspects turned out as Imaam Saheb said they would.

THE COURAGE OF IMAAM SHAAFI (R.A.) DIFFICULT ERA

It was the time of Khalif Haroon-ar-Rasheed Abbasi.When the high officer (governor)of the Abbasi Khilaafat came to Makkah ,the leaders of the Quraish mentioned to him about Imaam Shaafi.That he was a great thinker,aalim and organiser and that he should be given a high post.Haroon-ar-Rasheed made him the High Officer of Najraan.

The people of Najraan used to have their work done through bribing of the officers,who repeatedly took bribes and became fat(wealthy).Imaam Saheb stated very categorically that decisions will be made upon truth and if someone desired to alter the truth for falsehood then this will not be done.Decisions were given on justice and therefore those who were accustomed to giving bribes and having their work extracted in this manner began to plan and plot.

Once Haroon-ar-Rasheed's high officers by the name of Mutrif secretly wrote a letter to the government to remove Muhammed bin Idris from Yemen because he was highly influential in aiding the Sayeds and conspiring with the enemies of the Khalif.

The Abbasi Khilaafat was highly annoyed and agitated just by hearing

the name Sayed.Once the letter reached them the order was immediately given to arrest Muhammed bin Idris and as many Sayyeds as can be found,and to send them to the Khilaafat of Asthana.

When all of them reached Pabajola,Haroon-ar-Rasheed ordered that ten Sayyeds should be executed daily.Then the poor Sayyeds started being slain.When it came to the turn of Imaam Shaafi,Haroon-ar-Rasheed was seated in all pomp glory and power.Imaam Shaafi addressed Haroon without fear or hesitation with such words that made him tremble and postpone the order of execution.After a few days,when Haroon-ar-Rasheed saw the magnitude of Imaam Shaafi's knowledge and his tact in politics he immediately sent him five hundred ashraffiyyas and issued an order for their freedom.

Haroon-ar-Rasheed was himself a very pious and good man.Being generous and an aalim,he respected the ahle-ilm.
This very same Haroon once met the ustaad of Hadhrat Imaam Shaafi,Fuzail bin Ayyaaz when he went to Makkah Muazzamah.Fuzail also told him such things that made him quiver and weep.This story is full of wisdom and good advice,and therefore we related it to you.From it we learn that pious pure people do not cede to nor fear the pressures from the government.They do not prevent their tongues from expressing the truth.

Haroon-ar-Rasheed once went to meet Fuzail during the night.He knocked at the door and the sound of the Quraan being recited could be heard from the inside.Haroon and Fazl bin Rabi were the only two persons there.No slave nor police were with them.Hadhrat Fuzail was reading a Quraanic aayat repeatedly.When there was silence,the door was knocked again.A voice from inside inquired as to who it was.Fazl said that it was the Ameerul-Mu'mineen who wished to meet him.The voice replied that he does not have any request from the Ameerul-Mu'mineen.Fazl reminded Fuzail of the saying of Rasulullah(S.A.W.) that a person should not humiliate himself.On hearing this,the door was opened and the lamp was put off.Fuzail crouched in a corner.Fazl and Haroon searched and when the hand of Haroon touched Fuzail then he said:"Accept this gift."Hadhrat Fuzail replied:"Listen,Ameerul-Mu'mineen,Hadhrat Umar bin Abdul Azziz became Khalif then he called Hadhrat Salim,Muhammed bin Kaab and Rajai(R.A.).These were pious and uprighteous people.

Hadhrat Umar bin Abdul Azizz asked :"You three are pious people,tell me what to do? The mighty burden of leadership of the Muslims has fallen on me."

Salim said:"O Umar pass your life like a fasting person whose fast breaks at the time of death."

Muhammed bin Kaab said:"If you want to save yourself from Allah's chastisement then regard the righteous from amongst the Ummat as your fathers,the middle class as your brothers and the juniors as children."

Rajai said:"If you want salvation from Allah's punishment then desire for yourself what you desire for the Muslims at large,and what you do not desire for yourself ,do not desire the same for the Muslims at large.Then whenever you wish you may die."

After saying this Hadhrat Fuzail said:"Haroon! I fear from the vision of that day when the feet of the good will be vibrating.What will be your condition?Is your purpose also like that of Hadhrat Umar bin Abdul Azizz? On hearing this Haroon wept so much that he became unconscious.

Rabee said:"Hadhrat,speak gently to Ameerul-Mu'mineen."He replied:"I must speak gently while you kill him with your wrong advice."

Haroon asked him to speak a little more.
Hadhrat Fuzail said:"Haroon,your great grandfather and the uncle of Rasulullah(S.A.W.)-Hadhrat Abbas (R.A.)came to Nabi(S.A.W.) and requested to be appointed as governor over a certain area as well.Rasulullah(S.A.W.) replied that this governorship is the cause of great sorrow on the day of Qiyaamat.Haroon cried a lot on this statement and asked for yet more advice.

Fuzail continued:"You will be questioned about the creation on the day of Qiyaamat.Be intelligent and save and make preparation here to protect your handsome and beautiful face from the fire.Be most aware that your subjects must never have any enmity/malice towards you.Rasulullah(S.A.W.) has said that he who bears the dirt and the dust of the subjects will not be touched by the air of Jannat.

Haroon asked:"Hadhrat,are you indebted to anyone."
He replied:"Yes ,to Allah and it's accountability will take place in the Aakhirat(hereafter).Allah has commanded that :"I have created you for my worship and I have responsible for providing for you."I do not know what is going to be my fate."

Haroon wanted to gift him a thousand dinars.Fuzail refused saying:"Subhaanallah! I am showing you the road to salvation and you are pushing me into the pit."Thereafter he did not say anything.

Haroon-ar-Rasheed came out and remarked:"Definitely ,he is the leader of the Muslims."

Imaam Shaafi was amongst the special students of Hadhrat Fuzail.Hadhrat Fuzail was the uprighteous student of Imaam Abu Hanifa (R.A.).

We have narrated this story because it illustrated the piety of the ustaad of Imaam Shaafi.This shows that the pious Allah-fearing people do not fear great Kings but say the truth without any hesitation.

IMAAM SHAAFI WAS POOR IN THE BEGINNING.

Initially Imaam Shaafi was poor, but later,after obtaining the knowledge of the Quraan and the Hadith,he became wealthy.

Gifts were sent from Kings,ministers and high officers and he always lived a life where there was plenty.He did not hoard his wealth but distributed it amongst the destitute ,the widows and the orphans.He distributed most of his wealth and kept a little for himself.

GENEROSITY

Once, on the night of Eid,he was returning from the Masjid to his home where a wealthy person's slave awaited him.He greeted Imaam Saheb and gave him a bag or money from his master.Just then,a person came and said that a child was born in his home and he had no money.Imaam Saheb gave him the whole bag of money and smilingly entered his home.

On another Eid occasion there was nothing in the home.His wife asked him to take a loan.Imaam Saheb took a loan of seventy Ashraffiyyahs.On the way,he was crowded by the destitute to whom he gave fifty Ashraffiyyahs.He brought the remaining twenty home but before he could give these to his wife,a Quraishi called at the door with such a need that he gave all twenty away.He then entered the house silently and slept away.

Haroon-ar-Rasheed called his minister Jaffer Barmakki and inquired about the night's incident.He replied that he was informed about it by an unseen voice.He then sent a thousand ashrafiyyas to Imaam Saheb and insisted that he accept them.

IMAAM SHAAFI ADHERED STRICTLY TO THE SUNNAT.

Imaam Shaafi said to his students that if they discovered any law contrary to the Quraan and Hadith in any of his books then they should know that he has repealed it.There must be something wrong with my intellect if I learn of a correct Hadith and I do not act upon it.

He said to Imaam bin Hambal:"Ahmed,you have more knowledge about correct Hadith than me.You must inform me if any of my opinions are contrary to any Hadith so that I may discard it and act upon the Hadith."

He used to say that people are the children of Imaam Abu Hanifa in Fiqh,and if it was not for Imaam Sufyaan and Imaam Malik then the knowledge of Hadith would have been removed from Hejaaz.Someone asked him whether he had seen anyone like Imaam Malik.He replied that he had not.

He used to say that the Sahaba(R.A.) are superior to us in Ilm(knowledge) -Ijtehaad(deducing) - and Taqwa(piety).

DAILY ROUTINE

From after Fajr till sunrise,he used to give lessons in Fiqh.Thereafter he gave lessons in Hadith.Then followed a general talk after which a academic discussion took place.
After Zohr,he taught literature,poetry,prosody,syntax,lexicography.After this he rested till Asr salaat.

From Asr till Maghrib he remained occupied in Zikr.
After Esha he spent a third of the night sleeping,the next third for writing Hadith and Fiqh and the last third for the recitation of the Quraan and Nawaafil salaat.He had a great enthusiasm for reciting the Quraan in a very melodious voice in all the Arab dialects.

At times he made Imaamat and due to the effect of his tone,the people would weep.When he read Quraan,the congregation used to weep,and become uncontrollable.You can recall that Hadhrat Umar(R.A.)used to advise the learning of the Quraan through Abi bin Kaab(R.A.).
Imaam Shaafi's chain of teachers links up with that of Abi bin Kaab(R.A.).

Imaam Malik used to say that no one more intelligent and understanding came to me to seek Ilm(knowledge)than Muhammed bin Idris Shaafi(R.A.).Imaam Malik greatly loved the Qiraat of Imaam Shaafi(R.A.).

AN INTERESTING EVENT

An example of the correct understanding of Hadith.
On reaching Makkah Muazzama,Imaam Hambal and his two friends decided to go to a pious elder.On reaching the Haram,it was found that a huge crowd had gathered around Imaam Shaafi.He was saying:"O People of Iraq,O People of Syria,if you want to know about any Hadith then ask me.
Imaam Ahmed and his companions decided to ask this youth the meaning of the following Hadith:-

"Do not chase the birds from their nests at night."

Imaam Shaafi replied:"Before Islam,the Arabs used to take omens from

birds concerning their night journeys.They used to make the birds fly out of their nests at night.If they flew towards the right,they considered it a good omen and continued on their journey.If they flew towards the left,they stopped their journey.

Rasulullah(S.A.W.) said:"This is all futile and in vain.Do all your work with trust in Allah.He is the fulfiller of needs."See! Do not chase the birds out of their nests at night.!

Imaam Ishaaq said:"Masha-Allah,if we had journeyed from Iraq to Hejaaz,solely for the purpose of seeking an explanation of this Hadith,then we would have been successful.Definitely the explanation of this youth is correct."

AN AMUSING EPISODE

Once Imaam Shaafi said to Imaam Ahmed :"I heard you say that if any person discards salaat then he becomes a Kaafir."Imaam Ahmed replied that this was correct.
Imaam Shaafi said:"If this Kaafir wants to become a Muslim,then what must he do."Imaam Ahmed said that he should perform salaat.Imaam Shaafi asked whether the salaat of a Kaafir is valid,or must he first become a Muslim and then offer salaat.

Actually,he does not become a Kaafir but comes near to Kufr.This is the Hadith upon which Imaam Ahmed had based his deduction.Imaam Shaafi had thousands of students. Amongst these ,some reached great fame.Imaam Ahmed bin Hambal was one of them and he was recognised as an Imaam,whom you have read about in an earlier book.

The son of Imaam Ahmed bin Hambal,Abdullah narrates that he inquired from his father as to who this "Shaafi" was whom he always prayed for.He said:"Imaam Shaafi is like the sun for the world and like health is for the body.What is more superior than these two things."

When Imaam Shaafi(R.A.) passed away then a pious saint saw Rasulullah (S.A.W.) in a dream and he asked him whether he had interceded on his behalf.To this Nabi(S.A.W.) replied that he was blessed without accountability.The pious person then asked him what action resulted in

ANNOUNCEMENT:

Kindly inform those who have a total or partial visual handicap that they can listen to authentic tapes.
Books by us and others are read for their benefit. For more information contact:

MADRESSA NOOR FOR THE BLIND
P O BOX 137
PIETERMARITZBURG
3200
TEL.: (0331) 979673

FOR MORE INFORMATION PLEASE WRITE TO:

MUFTI A.H. ELIAS
P O BOX 131264
NORTHMEAD
1511

Printed by: The Printing House